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CLEAN WATER



J. ARTHUR HAMLETT

CLEAN WATER

BY

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“A Wonder in the World;” “The Changeless
Christ;” “Things to Remember;” “Chips
from the Workshop;” “Opportunity and
Larger Service;” “Who’s Who
of the General Conference,
Colored M. E. Church,
1918;” “Climbing
the Hill.”

TO THE GREAT ARMY OF YOUNG PEOPLE FACING
THE OPPORTUNITY FOR GROWING INTO
STRONG CHRISTIAN CHARACTERS,
IS THIS BOOKLET AFFEC-
TIONATELY DEDICAT-
ED BY THE
AUTHOR

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Foreword

THIS publication is a collection of some of the things the author has suggested in brief talks and editorials during the last year or two. It has been thought, by a good many who have read them, that at least the gist of them published in booklet form might be helpful to a large number of young people by way of suggestions which may lead to a more serious study of those things that tend to develop Christian character. The matter should have been worked over before being presented in this form, but the pressure of other work during recent months has prevented the author's doing this. So the author sends the booklet out with a knowledge of its limitations, but with a hope that it may have a sympathetic reading, and accomplish some good.

J. ARTHUR HAMLETT.

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A MAN who lived near a small village had a well that furnished water which made the neighbors and visitors come there to drink. The water was drawn from the well by means of the old fashioned pump, and much of the man's time was spent at the well pumping water for the crowds who found it not an easy matter to get good, clean water elsewhere in the community. And this was a pleasure to the old man, for he felt that in supplying water for the neighborhood he was rendering a service that would be rewarded. All at once the crowd stopped coming in such large numbers and those who did come did not drink much water. This falling off in the desire of the people to drink water from his well aroused the old man's curiosity. He examined his well, and found that the water had become very muddy and unclean. He would remedy that, and set about at once to do so. He bought some beautiful paint and put two heavy coats of it on the pump, which

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gave it a most beautiful appearance. The beautifully painted pump attracted the passersby. Still the people refused to drink of the water from that well. The old man examined again only to find that the water was still unclean, and the people, however much they admired the beautiful pump, would have none of his unclean water. He was seemingly at a loss what to do in order to restore the usefulness of the well. Back in the head of a peculiar friend was a suggestion. He said very frankly and bluntly: "**You cannot get clean water by painting the pump; you must clean out the well.**" This statement, stripped of philosophy and poetry, was an exact diagnosis of the trouble. The owner of the well got angry and said the man was trying to discredit his well, that what he had said would destroy the people's confidence in his well; but even this abuse of the man did not get clean water. He got no clean water until he cleaned out the well. And so, clean water can't be gotten by repairing the pump or by painting it; neither can it be gotten by fighting the man who tells exactly what the trouble is. The untarnished fact is, when a well becomes unclean and filthy, no clean water can come from it until it has been cleaned out.

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Further, when the people find out that a well is filthy, that it has in it something that is rotten, they will **not** drink water from it, no matter whose well it is. And even the common people have sense enough to know that painting the pump does not change the water. The way to get clean water is to keep the well clean.

HE WOULD NOT DRINK

Nestling among the small hills in a grove back from the public highway was a spring which bubbled and sparkled with fresh flowing water the year round. From it went a winding stream around a slight bend, over a huge rock and on down a narrow ravine, sparkling and bubbling as it went, quenching the thirst of all who bent over the stream to drink. The romping school children, the gay picnics, the serious worshipers, the hunters, the cowboys, stopped to drink either from the spring itself, or from the stream which flowed from it. Thousands of throats were washed by that laughing stream, and they went on their journey refreshed, but ever remembering that beautiful stream. The popular drinking spot was several hundred yards from the spring

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which furnished the stream, and thousands who drank never saw the source of the stream nor its windings which emptied the water at the popular drinking spot. One day a man passed leisurely along making some observations for his own use as well as for the use of his fellows. Between the spring and the popular drinking spot he saw a dead dog lying in the middle of the stream. He stopped and gazed at it a while to see if it was really a dead dog, and to see also if he could determine just how long it had been lying there in the stream. It was a real dog; it was rotten on the under side, and some what buried in the sand, with the water bouncing over it on down the stream to quench the thirst of people. As he stepped forward to remove the dead dog from the stream, the owner of the dog yelled out "Halt!" and when the man looked up the owner was pointing two big revolvers in his face, and bidding him to move on. He hesitated a moment, and another man near by drew his revolver and came dashing toward the would-be-cleaner of the stream; and then he heard several gruff voices who seemed bent on preventing the removal of the dead dog from the stream.

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The man moved on slowly, looking back. As he walked down the stream he wondered what the romping school children, the gay pic-nickers, the serious worshipers, the hunters and the cowboys would think and do if they knew there was a dead, rotten dog in the stream above. But they did not know it, and they drank from the stream and passed on with eager hope and buoyant outlook.

The man stood around the popular drinking spot, always carrying his drinking water with him, watching the crowds go along, drinking from the stream in which back up yonder lay a dead, rotten dog, guarded by heavily armed men who would not allow it to be moved. The man's conduct became a little suspicious, and especially his refusal to drink from that stream. First, one and then another began to notice it, and finally it became pretty generally known that this man **would not drink** from that stream. His friends asked him to drink, but he shook his head. Coaxing him to drink did not avail. Why wouldn't he drink? Because there was a dead, rotten dog lying in the middle of the stream up above. He had seen it, he knew it was there, he had seen the water flowing over

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it and around it; and while the water looked clean and fresh, he would not drink it, because that dead, rotten dog lay in the stream.

The man is not to be blamed for not wanting to drink from a stream in which he knew a dead, rotten dog lay; but he is to be blamed for not telling the other people about that dead dog lying in the stream.

A DANGEROUS CHARACTER

The city had grown in size, not only in population, but in the area covered by business establishments, and imposing mansions in well kept residential sections. Church and school buildings had not been wholly neglected in the growth of the city. From all external appearances things were in fair shape, still there seemed a growing distrust and a silent, but insistent questioning in the minds of the people. They felt they knew not what; and what was definite in their minds lacked expression. One of the citizens, feeling deeply the heart yearnings of his fellowtownsmen, gave way to the pull of the challenge to speak. He looked around; he went over the city, making close observations, and in some instances mi-

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nute investigations of the conditions of the community, and through a keen analysis of them got a vision of the needs, at least some of them. The city government, especially in its executive function, had little respect for the people who supported it. The common people had no voice in the management of affairs, and they were regarded as instrumentalities instead of personalities. Taxes were imposed upon them, not too large in view of the community needs, but unreasonable in view of the way they went. Public funds were perverted while outstanding community needs begged for attention. Heartless discrimination was being practiced in order to preserve a wicked oligarchy. The people had a growing sense of moral pride but that was defied by the desperate schemes of corrupt leaders. The weak were made still weaker by greed and oppression. Homes were looted, widows outraged, youngsters bent and debauched while helpless children cried for bread.

This citizen of conscience and moral earnestness, with a vision of **right** and faith in its power, spoke out against this state of affairs, suggested a more civilized order and a nobler, higher and cleaner community life. He

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advocated higher standards and purer ways of leading the people. What happened? The crooks, the wicked schemers, the grafters, the despots all agreed that "He is a dangerous character."

HOSPITAL OR ARMY, WHICH?

Some people call the church a hospital, not because it ought to be that, but because it resembles a hospital, perhaps, more than it does anything else. Others, equally as sincere, call it an army not because it is, perhaps, but because that is what, in their minds, it ought to be. Now in a sense it would seem that both are correct, that is the church has more than one feature in its program. The hospital feature carries with it the idea of ministering to the sick and the helpless people, restoring them back to health and vigor. This implies sympathy, tenderness, pity, love—all this in action. The army feature carries with it the idea of crusade, marching, fighting and the like. This implies sense of right, sense of duty, conviction, courage, persistence, faith. The crusade is to be made, not against men, but against sin—against wrong ideas, low motives, selfishness,

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immorality, graft, corruption and the like. Now, the church as a hospital, cannot do very much for sick folks if everybody in it is sick and suffering from the same disease; the efficiency of a hospital depends upon somebody being well, at least occasionally. When one who has been sick gets well he is expected to take his place among well folks and find his position on the working staff to minister unto others that they too might have their health. The church as an army cannot do much vigorous marching and fighting if all the soldiers are crippled at the same time. Water will seek its level in the army as anywhere else. If sin is to be checked, wrong ideals to be changed, and all the varied evils fought, there should be a sound soldier here and there. If one who has been crippled should gain his strength he is expected to find his place in the march. If one is afraid to fight against the evils in the church and in the world he should go back to the hospital and take his place among the afflicted and helpless. He cannot reasonably expect a soldier's reward unless he takes a soldier's fare and does a soldier's job.

THE SIGNIFICANCE OF ATTITUDE

The unusual exigencies of the present day affect all departments of life and all organizations and agencies seeking to know and improve conditions. Nothing escapes and no organization is immune. A failure to recognize this fact may prove a handicap to any worker. The mere statement that the world order is being made over is now generally accepted without any marshalling of evidence. The very fact that it is being made over is itself a protest of the most vigorous sort against the old order as well as a sign of the passionate desire for a new, higher and nobler order.

Individual efforts are most effective when linked with the efforts of the group, and the group may have reference to a race, organization, or departments of an organization. Very little any one person will be able to accomplish working apart from everybody else. World betterment should be the ultimate goal of all the endeavors put forth by any organization that claims the attention of the people, certainly this should be true of all religious organizations. But careful examination reveals the fact that most organizations are far from what

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they ought to be, that they have problems to be worked out, readjustments to be made, and that accessions to their equipment are needed. It is at this point where men come into notice, not always as they desire, but according to the very logic of the situation. It is at this point that they give a measure of themselves, tell who they are, what grasp and insight they possess, the direction they are going. It may be well to remember that at this point things are not taken for granted, men must show who they are. It is just here that attitude becomes a great teacher.

The attitude of some men is to ignore conditions as they exist. They may know that inequalities, injustices and other evils are rampant, but in their attitude and approach to things they ignore them. They treat them as if they did not exist. We must admit the personal ease and comfort one may sometimes get out of an attitude like that. We must admit also that cancers are not removed by ignoring them, but there can be no sound health until they are removed.

The attitude of other men is silent acquiescence. They recognize the tyranny of a situation, the unfavorable tendencies, the acute-

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ness of problems. And in the face of these things they realize that there is a duty that somebody should perform. But they shrug their shoulders and move on off to their complacent corner; and what is more, they seem very much surprised that everybody else does not follow them. They admit that certain tendencies are wrong and should be stopped, they admit that the efficiency of the church will be hampered until certain conditions are changed; but with another shrug of the shoulders they wave their hands and sit down. And they predict all sorts of dire results for others who may feel like accepting the challenge of duty.

There is another attitude that knows conditions, becomes disgusted with them, knows that no substantial progress will be made until they are changed, but will neither endure them nor help to remedy them. That class of men will kick clear out of gear with a disgust that is very pronounced and sit down and do nothing. They have the feeling that if some day things take a turn they will hitch up and pull again. But as for the duty and task at hand they will have none of it.

Still another attitude is one that sees and

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understands that things are not as they should be; that there are weaknesses and imperfections and maladjustments. But the only thing they, who have such attitude, seek to do is to criticise. They cry aloud and spare not. From early morn till late at night they are on their path of duty getting the people told about who is wrong and what is wrong. In fact with them the whole thing is collapse and chaos, a conglomerated, hopeless entanglement. With them nothing is right and nothing is going to be right. They read only one side of the page; they know what ought not be done, but don't seem to know what ought to be done! they know who is wrong, but don't seem to know who is right or what one should do to get right.

Finally, there is another class of men who endeavor to make a serious, careful, impartial study of conditions and tendencies, and try to strike a balance and get a true appraisalment. They seek to know the facts, not merely the facts that will support some attitude which they may assume, but facts that will acquaint them with what the real situation is in order that they may know just what attitude they ought to take. They make a survey of the

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tendencies and study their causes. They seek to know what the real functions of the civilizing agencies are; and if there be a lack of proper functioning, they are ready, not to give out destructive ultimatums; but to offer constructive suggestions. If they find a wart they will not apply oil, but a knife, though not with any more malice than a physician lays a patient on the operation table. They seek to know what is best, not for themselves, but for the people whose servants they are. They hear the call to duty, they feel the tremendous thrill of the challenge. They combine respect with frankness, tact with candor, friendship with duty, humility with courage, and move carefully, patiently yet steadily and unswervingly forward, taking no suggestions that do not appeal to manly virtues.

MOUNTAINS IN THE WAY

No one who takes a serious look at life can escape the impression of its wonderful significance. No one who is awake can put to sleep the inner consciousness of the fact that life is progress. Things are constantly being revealed, things are being evolved, new modes of

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living and acting push in whether they are wanted or not. Any one who will take the time to subtract what he is from what he ought to be will be surprised at the remainder. The same startling amazement will shake any organization, race or nation that will employ the same process. That remainder is significant. It tells that there is something to be done. Wiping out that remainder is the great task which every one faces as an individual or in his group life. But when the task is looked at seriously one discovers that there are mountains in the way.

There is the mountain of customs. Certain procedure and order of things may exist, not from necessity, but from custom. Methods that have served their day and exhausted their influence will just hang on for the sake of custom. When one comes to think about it he reaches the opinion that he is almost a slave to custom. The rightness and feasibility of many valuable and helpful things are denied and opposed for no other reason than that they have not been done, and, therefore, a departure from custom.

There is the mountain of pride. It is difficult to compute the harm that has been

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done to many worthy movements by this mountain of pride, ever lifting its head to oppose the onward march of those who know how to march. We do not speak here of a certain Christian pride which one ought to possess, but of that arrogant, boasting, deceitful, selfish pride that starves and dwarfs the souls of men and makes them paupers in great Christian virtues. The pride that makes one think that he is the center of everything of which he is a part, and therefore, everybody and everything must revolve around him, is the kind that stands in the way. The pride that leaves a man unwilling to honor any suggestion or procedure that does not go forth from his brain has hampered the growth and efficiency of many organizations. That sort of pride prevents needed conference, mutual trust, brotherly respect, and co-operation that should obtain, not only between individuals but between churches and other bodies working for the good of man.

There is the mountain of prejudice. This mountain seems to be built out of steel, for it ever stands to impede the progress of humanity. It blinds man's conceptions of the great values of life. It influences his study of facts,

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and conclusions as to the Christian methods of approach to world problems. It destroys the peace of religious groups, antagonizes inter-racial good will. It divides the church of God into fighting bands instead of making it a big powerful evangelizing agency.

There are many other mountains in the way, but space forbids naming them here. The reader, perhaps, has here that which may awaken his own thoughts along this line. What must be done is to get these mountains out of the way. It is a huge task, and will require patience, diligence, faith in God and heroic endeavor.

AMBITION.

Ambition is a fine thing and no man should be without it, provided it is of the right sort. Ambition that seeks to know the people and to understand them to the end that one may better assist them in being what they ought to be is a fine ambition to have. Ambition that sends one out of one's way, through self-sacrifice, often humiliation, in order to help somebody, strikes us as being very laudable. Ambition to make a church organization a strong evan-

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gelizing agency among men, and one that will make a definite contribution to the betterment of the world is worthy.

Ambition like that has some outstanding marks. One is sincerity. It may seem to some difficult to be sincere, but it ought to be easy with the man who is unselfish and is willing to give his life for others. The habit of saying what one means and meaning what one says is the mark of the life that is really worth while. There is a dynamic in a sincere utterance that is captivating and convincing, even if it may appear strange at times. Deception is a bad thing, and nobody can practice it without weakening his character and destroying the effect of his service. Diplomacy is not a good substitute for sincerity. People believe more strongly in the man who tries to be sincere than they do in the one who tries to be diplomatic. We admit the necessity of tact in dealing with some difficult situations, but some how the people do not long keep confidence in the man whose chief stock is diplomacy. Sincerity is a great element and gives value to character. In the final analysis the people want leaders who are sincere and whom they can trust.

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Simplicity is another quality in the right sort of ambition. Strange, unusual, complicated things and sayings excite suspicion and distrust. If the object of one is to help it will be evidenced by the simplicity of his methods. That is an element which is needed in some preaching that pretends to be learned. If the object is to inspire and inform, the simplicity of expression will be employed. There is an eloquence in simplicity that charms and is astonishingly helpful. The simplicity of action is wonderfully gripping. It invites people to feel at ease and at home so to speak. We have observed how easy it is for men to get lost from the people whose confidence and loyalty they seek, all because they forget how to be simple in their conduct and service.

THE DEPTHS

There are some deep things. There are some fine and lasting values a good ways below the surface. And for that very reason some people do not find them. They who play in the shallows and scratch the surface will not get at the bottom of things, they cannot know life's great facts. But going to the depths is

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not the job of the easy-going, the light-hearted; going to the depths requires plodding, digging, sweating, insistence, power of endurance. Going to the depths cost time, pains, hard study, tears, sacrifice, blood. But it pays. These words will have no appeal to some people, for no matter what is said they are going to paddle around near the edge, they will be content to scratch the surface, they will play in the shallows. That is all right, provided they do not complain at the classification. And remember, classification is not based upon color, group affiliation, the bulk of one's finance or age—it is based upon vision, character and efficiency. It is based upon the capacity for finding and appropriating the realities of life; and they are not found by merely smiling, bowing, bending, twisting, playing and paddling; they are found by toiling, digging, diving, struggling, enduring.

BRING NO STAIN

In the midst of the very eloquent and fervently earnest prayer of Bishop Nicholson at the baccalaureate services for Garrett Biblical Institute, Evanston, Illinois on the first Sunday

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in June, this passionate plea fell from his lips: "Father, we pray for these young men who are going out into the world as ambassadors of thine; grant that they may never bring any stain upon the church that has commissioned them, or upon the institution that is educating them." Whether actually uttered or not, we believe that that is the prayer breathed from all institutions of learning at commencement time when thousands of young people are sent forth to take their places on the program of the world's work. It is indeed a fine thing to have the chance to go to school and there get the spirit and attitude with which men and women may approach their life's task. It is a fine thing to have degrees conferred, to win honors, to win the plaudits of admiring friends. But unless graduates are shot through with the spirit of Bishop Nicholson's prayer they will be failures in life. Whatever may be the ambition that possesses young people as they go out from the colleges and universities, it is to be earnestly hoped that they go with the determination to "bring no stain upon the church that has commissioned them, or upon the school that has educated them." The church and institutions that send out into the

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world men and women with that spirit and aim are rendering a great service to the world in this age of transition and reconstruction. We can never build a new a better civilization with the forces that ramshacked the old. If there is any one thing the church needs today for its great task, it is that type of leadership that "brings no stain upon the church that has commissioned them, or upon the institution that has educated them."

WHEN YOUR NAME COMES UP

The names of people are constantly coming up. They are mentioned, often discussed and sometimes they are the subjects of serious study. When the name of Moses comes up the people think of the liberation of Israel, and writing the law; when the name of Solomon is mentioned they think of the magnificent temple erected under his leadership; when Isaiah's name comes up they think of a great body of prophetic writings; the name of Jesus brings to mind a great kingdom of righteousness; Saint Stephen's name suggests a list of Christian martyrs; when the name of Paul comes up they think of a powerful missionary endeavor

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and the major portion of New Testament writings; when the names of Tertullian, Augustine, Nestorius come up they think of the early growth and struggles of the Christian church; the names of Wycliff, Huss, Luther bring to mind the great reformation; when the name of Columbus comes up they think of the discovery of America; George Washington's name brings up the founding of this great republic; Lincoln's name brings to memory the abolition of slavery; the name of Booker Washington makes people think of the wonderful development of the idea of industrial education.

What do people think about when your name comes up? Do they think of wrecked homes, debauched character and a great army of young people whose lives have been blighted by the baneful influence of your life? or do they think of happy homes, richness and beauty of character you have helped to build by earnest, honest endeavor and the inspiration of a high purpose? What do the people think about when your name comes up? Do they think of the church as a life-giving institution founded upon righteous principles, or do they think of it as a convenient society for shielding crime?

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THE MINISTER OF TODAY.

The claim made by some that the minister of today must be of a different type from the minister of many years ago should not be accepted without careful examination; the new gospel sometimes spoken of sounds funny with a good many people unless just what is meant by the term is made clear. We must be slow to emphasize the value of anything simply because it may be new, or to discount a thing because it is old. Because a thing is new does not make it fit, and because it is old does not make it unfit. We must look for the value and utility in the quality and efficiency of men and institutions. So we need not turn a man down merely because he is old or hastily take up another because he is young. But we should be mightily concerned about the character and efficiency of men. The minister, then, that is needed today is the minister who lives in the present age and who is able adequately to function for the promotion of Christ's Kingdom. The traditionalist is not much in place where progress is expected, and neither is the mere visionary. If a minister cannot live, think and serve for the solution of

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present day problems he is not worth much be he old or young. The gospel that is needed is one that comprehends the will, purpose and love of God and is interpreted to suit the needs of the present generation. Such a gospel need not be qualified by the word new or old. Simply the clear cut understanding and presentation of the fact of two sets of forces in the world—one leading men to God, the other leading them from God. The triumph of one means error, darkness, hate, degradation, confusion, slavery, oppression and hell; the triumph of the other means truth, light, love, elevation, peace, freedom, virtue and heaven. The minister who preaches the gospel, by words and deeds, that will make people wish to become better and live in fellowship with God, is the Minister of today.

OPPORTUNITY

Opportunity is a familiar word, perhaps, more familiar than its contents. People think and say much about opportunity. They want a chance. They complain when they don't get it. So few people seem to realize when their opportunity is at hand, and in just what way

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it may come to them. Opportunities do not come to all people in the same manner. One of the ways in which opportunity comes to you, dear reader, is when people wrong you, when somebody has mistreated you, whether intentionally or otherwise. Every wrong perpetrated against you presents to you an opportunity. It is an opportunity to serve, to be helpful to the people who have wronged you. So, instead of thinking of the wrong they have done you, you should think of their need of which their wrong is the signal, because nobody will treat you wrong unless that somebody is greatly in need of enlightenment or the proper attitude. The people who misrteat you are either ignorant or willfully mean, and their wrong to you is a clear evidence of that fact. If they are ignorant, they should be enlightened, and wherever there is a need, there is an opportunity. If they need enlightenment, you should welcome the opportunity to assist in giving it. On the other hand, if the ground of their wrong to you is downright meanness, then there is another chance for you to help them to nobler attitude of heart. It is in this light that we should seriously consider the wrongs done to us as we journey through life. Instead of

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thinking so much of the wrongs, we should think of the need of which the wrong is the evidence. If we take the wrongs people practice against us as occasions for hatred, revenge, and retaliation, we are not only losing an opportunity to help those people, we are sinking our own selves to their level. But if we should take the wrongs as signals for opportunities, and proceed to render service that shall elevate those who are disposed to wrong us, we shall at the same time promote growth in our own souls, and set an example for those who may be inspired by our lives and habits.

RELEASE THE ANGEL

It is said that Michael Angelo stood one day gazing at a block of marble; some one saw him gazing at it and asked him what he saw, to which he replied, "I see an angel imprisoned here, which I am going to release."

Others had seen that huge marble, but had they seen the angel? Perhaps not, or if they did it never occurred to them to take up the task of releasing it. There are huge blocks of humanity here and yonder; in the country, in the villages, in the towns and cities; conditions

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around them in many cases are depressing and disheartening. Here is a young woman with excellent capacities; she is honest but poor; in her struggles does some one seek to release the angel or to crush it? Yonder is a young man who has the qualities in him to become a leader in some realm of human uplift. Perhaps he is fatherless and may not have many friends; he may be ignorant and poor. Is there the tendency on the part of the more fortunate to release that angel or to starve it by indifference and discouragement? Jesus Christ is seeking through the church, through the schools and other Christian agencies to release the angel. Let the church be on the lookout for angels. Do not pass too hurriedly by blocks of humanity in the effort to gratify personal, and often, wicked ambition. Stop even in the midst of the rush for wealth, power and honor, and gaze a while into the faces yonder in the colleges, in the Sunday schools, Epworth Leagues, on the streets, every where, and see if there are not angels to be released. Then, in God's name, release them!

NOT WHAT IS EASY, BUT WHAT IS BEST

Bishop McDowell is one of the intellectual

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lights of the Methodist world. His learning, wide travel, varied contacts, multiplied relationships, careful investigation in several fields and great personality make him a man of more than ordinary power. A thinker, author, university lecturer, a preacher of renown, his voice rings clear, his pen is pungent, his words carry weight. In a recent article from his versatile pen we are struck with these words: "The church must not take counsel of its caution and fear, but of its enterprise and courage. The real crisis is not material and financial either in church or state. The real crisis is spiritual and intellectual. We shall be beaten if beaten at all in the minds and souls of us. And this is no day for the church of Jesus Christ to stand around asking counsel of the uneasy and the afraid, especially of the financially timid. They are always ready to advise that we go slow. We cannot make a new world order with moderate men in the lead. Christianity is not a moderate system. In the light of Christ's conduct, this is the hour not to take the easy course but the best one." Only those who deal with the frivolous can read words like the above without turning them over and thinking a little Is

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it not a fact that a good many church people, even some leaders, are a bit tardy in understanding that fundamental things which should engage the attention of the church today are big and eternal? Is there not too much scratching the surface and beating around on the rim? We are concerned about what is easy, what is charming, what will please and tickle, when we ought to be mightily concerned about what is right, what is just, what is fair, what is honest, what is lasting, what is **best**.

CEASELESS STRUGGLE.

A glance at history reveals a fact that is easily observed to day. That is struggle, honest, insistent, determined, is the price of progress. No matter in what realm progress is aimed at there is that fierce and stubborn struggle. No matter who seeks it, whether individuals, group, or some organization, there is no getting any where without struggle. Men and principles that cannot endure the struggle leave no impact on civilization. And this gives the assurance that whatever may be put down as genuine progress has the lasting quality and is fit to go on through eternity.

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In the growing of a better and higher order there is the clash of ideas, the clash of ideals, the clash of principles. These all find expression through the conduct and activities of men. Even the very principles upon which an organization may be founded must engage in a ceaseless battle for existence. Take the church for instance. Here is an organization, founded upon truth, justice, righteousness, courage, fidelity, love, unselfishness. The church sets out to bring the world under the rule of these principles; and yet there is within the church that struggle in order to maintain the very principles which it seeks to promote. Truth and justice are opposed by falsehood and injustice; righteousness is stubbornly opposed by all sorts of corruption and graft; courage is despised because it can't be courage and truckling cowardice at the same time; love and unselfishness must battle against bold hatred and desperately wicked selfishness. All of this happens right in the church. This clash of principles comes through the activities of those who are expected to promote the true, the noble, the best. The encouraging thing is that in the midst of these conditions there are signs of real progress.

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HE WANTED TO BE NOTICED

A story goes that a man who had a very exalted sense of his self-importance went into a barbershop one day to get a haircut. When the barber had finished cutting his hair he put some sweet smelling stuff on the man's head and face. For several hours this sweet smelling stuff perfumed the atmosphere wherever the man went. People noticed it and spoke of it, made complimentary remarks about it; all of which made the man feel like he was somebody sure enough. It was not long before others had found the same shop and enjoyed similar treatment; and soon the sweet smelling stuff that at first attracted so much attention became common and lost its peculiar charm. But this first gentleman still labored under the impression that he was the only one who used that sort of perfume. What he still thought was novel, others treated as common, indeed, some had discarded it altogether. One day the man went to that same barbershop and finding the barber absent he helped himself to that same sweet smelling stuff, the odor was loud and profusive. With his same exaggerated notion of himself and not knowing that the

perfume had become so common so as not to attract attention, he stepped out on the street. Nobody paid any attention to him. He observed a crowd of men standing near, and he moved up close to them and lifted his hat; they kept talking, but paid him no mind. He then went over to a restaurant and sat down, removing his hat. Nobody paid him any attention. Next he walked out where some young people were enjoying a game, but there he got no notice. As he walked back up the street he wondered why somebody had not noticed that he was bathed in that sweet smelling perfume. He then went over to one of the fashionable homes of the city. He was invited in, given a seat and accorded the usual exchange of health greetings. He pushed himself back in the chair with that same air of self-importance, thinking that he would next hear some word of praise for his sweet smelling perfume. Still nobody paid him and his perfume any attention. After sitting for more than an hour he asked for his hat to go; but stood at the door several minutes holding his hat in one hand, striking his other hand across his head occasionally hoping thereby to attract attention to his sweet smelling perfume; still no comment.

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He then said to the people, "Well, I must go, but that perfume you smell is on me."

"HE HAD COMPASSION ON THEM."

At Capernaum the disciples gathered around Jesus and made a report of their work. They had had a measure of success. They had met conditions which presented needs the disciples could not satisfy. Some of their experiences had been of such a nature as to raise questions in their minds about the movement to which they had committed their lives. Jesus readily understood their perplexed situation, and suggested a retreat where they might have a period of quiet reflection and heart-to-heart talk over those matters. They, with their Lord, got into a boat and pushed away to a desert place." The people saw them going. They felt the need of the message Christ was giving. They "ran on foot and outwent them." When Jesus and his disciples landed on the shore of the lake a great multitude of people were there. They were there, not wholly out of mere curiosity, but out of a consciousness of a deep need that could be satisfied by nobody but Jesus. Their needs vari-

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ed, but beneath them all was the desire for help. What happened? Jesus **“had compassion on them, because they were as sheep not having a shepherd.”** Here Jesus was on his way to a “desert place” where he might have some time alone with his disciples. The people intruded, they were not willing for him to leave them. Did their intrusion evoke contempt, anger or blunt rejection? No. Why not? Because Jesus was not an autocrat, not a despot; he was a friend, he had a loving heart; and he **“had compassion on them.”**

Humanity today is sick, perplexed, heart sore, weary; and here in lies a big opportunity for the church of Christ. There are many things to engage the attention and activities of the church and its leaders; but it would be tragic indeed if in its efforts to do big things in a material way, to outstrip and out run others, it should forget to **“have compassion”** on the great multitude of people who need love, light, inspiration, direction and comfort. Let us hope that the ministers of the gospel today are not too busy to look at the multitude and **“have compassion on them.”**

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CASH OR CHARACTER, WHICH?

Both of the above words are thought of in connection with the program and activities of religious organizations. There is a place for both in the thinking, planning, and acting of the church. Cash is necessary in building the material equipment of the church in order that it may carry out its mission. But there are times when an issue is drawn between cash and character in the church, times when one conflicts with the other and the church must make a choice. At such times what is the duty of the church? Light upon what relation each bears to the church and what relation the church bears to each may help in reaching the right choice. While cash has a value in the operation of the church, it is not the end and object of religious programs. The church is God's agency for carrying out His purpose in the world, and that purpose is not to make cash, but to make **character**. So it is easy to see that cash is simply a means while Character is the end in the church. As long as the means serve to the end for which the church stands, well and good; but when its use diverts attention from and really aims to defeat

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the true goal of the church, then it is time for the church to call a halt and replace its emphasis. Whenever the church is called upon to face an issue between cash and **character** there can be but one decent course open for men of high purpose and moral earnestness to take. Cash has its place and value in the church, but when the church ceases to emphasize **character** as its main duty it will not be entitled to a place in the confidence and support of the people; and it will be well for leaders in the church to keep that thing in mind. Too much laxity in the moral emphasis in the church's teaching and acting will beget a dangerous suspicion and a weakening distrust which will hamper the growth of the kingdom. This is the day when men's **character** must count more in the church than their cash.

DIVISION AMONG THEM.

Jesus Christ was constantly crossing the views and traditions of his day while doing the work that established him in the minds of the people as the one who was sent to redeem men from their sins. His constant breaks with Pharisaic customs and laws were not a

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matter of experiment, it was not done to show his wisdom and power; he simply went forward doing his duty to afflicted humanity, he went forward to begin a new order of things, and whatever got in his way was simply an occasion for conflict which he did not seek, but which he did not fear. One day he healed a blind man, and a stir resulted from it. The first attempt on the part of Christ's opposers was to prove that this was not the man that was born blind. But in this they failed, for the man was there to answer for himself. Arguing with a man who had received his sight against the deed was as silly as it was useless. Did he not know that he had been blind all his life? Did he not now have his sight? To grant the deed would strengthen the influence of Jesus. Others, just as much bent in discrediting him, said, "How can a man that is a sinner do such signs?" And so the record is, "There was a division among them."

Precisely so. It was an awkward situation for the opponents of Christ. If they charged him of being a fake, there was the man who could say, "I was blind, now I see." If they charged Christ with being a bad man, there was a curious query in the minds of the

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people, "How can a bad man do these things?" Evil-minded people have not found a very successful way to deal with the Christ spirit, unless they are willing to be ruled by it. Good men and lofty principles get in their way, and when that happens there must be either a surrender or a fight. Where the fight is between wickedness and righteousness, pure and simple, that is not so awkward; but where men who claim to be righteous undertake to fight the very thing they claim, the situation does present its embarrassments. No wonder there is "division among them."

"TOO VAST FOR MALICIOUS DEALING"

When weak-minded men tried to get Abraham Lincoln to deviate from what to him was right and just in a certain matter during his term as president of the United States, he firmly and resolutely replied: **What I deal with is too vast for malicious dealing.** Mighty words. But a mighty man spoke them. And his might did not come from a sense of his authority, but it came from a sense of right and justice that actuated him in his course; his might did not come from the mere

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fact that the people had voted him into a high office, but from those qualities of head and heart which he possessed, that led the people to vote for him. He had a deep concern for the things he dealt with; and they were "too vast for malicious dealing."

Every man who occupies a position of trust should take an occasional look at the things he is dealing with. He may deal with the fortunes and hopes of thousands of young men and women; he may deal with the comforts and opportunities of hundreds of preachers and their families; he may deal with the confidence of thousands who believe he will count one on the side of right; he may deal with the anxieties and longings of the aged and helpless who listen for some voice and look for some hand to come to their rescue. And are these things to be bartered away for gold that cankers? Are they to be sacrificed upon the altar of greed and graft and selfish promotion? Soul of mine, canst thou speak as Abraham Lincoln did? Try it! "What I deal with is too vast for malicious dealing."

DON'T BREAK IN HIS HAND.

A master sculptor was trying to produce a

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certain figure out of a huge stone. A glance at the stone revealed no likeness of the figure that was to be made. The figure was in the soul of the sculptor. The plan, in its outline and details, was there. He knew what could be done with the stone, and he was bringing it to pass. His plans, though perfect, could not be executed without tools. He had tools and was skillfully using them, and the work was progressing nicely. One of his tools broke in his hands; another bent badly; still another could not bring out the meaning he wanted to express in that figure.

Jesus Christ, the master sculptor of human character and destiny, is trying to do certain things in this sin torn, confused, oppressive world of humanity. The thing He wants done can be done. The plans are well conceived in His own great mind; the material though rough is capable of producing the characters outlined by his plans. But he must do this work with tools. The minister, the teacher, and the lay worker are tools. These tools are drawn from all walks and professions of of life. No matter what position one may hold in various organizations he is still a tool in Christ's hand for the working out of his plans for a redeemed world.

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Some tools break in his hands. That is always a tragedy. It retards the work. The tools of the sculptors referred to above were inanimate, and had nothing to do with their making and their breaking could not be charged to them. But you, men and women of the cross, are living beings and do contribute to the strength of the tools you are in Christ's hands. Your breaking in his hands is left to you. For the sake of the community where you live, for the sake of the great army of young people around you who need direction and inspiration, for the sake of the happy Christian homes Christ wants to build around you, for the sake of the complete redemption of all the people, **don't break in his hands!**

IT TAKES A BIG MAN

The church of Jesus Christ is set to do a big thing. It is to give Christ to the world, and give the world to Christ. It is to bring the people into a knowledge of Christ and into love with his spirit and principles. It is to bring people to see the need, the wisdom and real benefits in living their lives in harmony with the standard set by Christ. All this has

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to be done through human beings. The mere teaching of abstract theories and defining principles simply in words will not do it. The people must be appealed to by the Christ life showing itself in others. It takes a big man to embody and exemplify the loving, self-forgetting spirit of Christ. It takes a big man to always wish others well. It takes a big man to look truth and right squarely in the face and with love and courage take a position that will mean growth to the kingdom of righteousness. It takes a big man in the pastorate to hear his predecessor highly praised or his successor well spoken of by the people and really enjoy it. It takes a big man among any set of leaders to be constantly hearing and reading nice things about his colleagues and get real satisfying joy out of it. It takes a big man to put himself out of the way, even lay aside his own personal ambitions, when vital questions affecting the larger interests of the kingdom are involved. That is your opportunity, reader. You can be one of the big men in the church by setting for yourself a high moral standard, by making room in your heart for the spirit of the Master, by putting the interests of the church above your own, by

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considering some things too low a stoop for mere political advantage. The mission of the church is to give Jesus Christ to the world and to give the world to Jesus Christ, but it will take big men to do the job

LAWS THAT CAN'T BE REPEALED

In law making bodies where man performs, occasionally some unwise laws get on the books. When the unwisdom of such laws is demonstrated by their practical application, there is a reaction, and a sentiment develops which calls for the repeal of such laws. That's the way of human progress. But there are some laws which cannot be repealed. They were not made by man, they were handed to man. The wisdom of them was tested in that higher council. They come to man, not to be debated, but to be kept. One is the law of love by which men may find entrance into the kingdom. This law applies to all and no one can get by without keeping it. There is a law of self denial. It is through this law men may have discipleship with our Lord and Master. There is the law of sacrifice through which men find the true values of life. There is the

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law of progress which requires character and efficiency. There is the law of retribution which provides that every man shall reap what he sows. These are not all, but enough to lead to inward study. These laws cannot be repealed even though they may stand in the way of men. It may be that some men will not love others; there may be others to whom the very thought of self-denial is repugnant; others may not know what sacrifice is; and doubtless there are a few who had gone a long way before they found out that they had to reap what they had been sowing, and might wish to call the law of reaping an unfair law. None of these conditions can alter the law in the least. These laws are eternal and unchangeable. Men may break them but they cannot repeal them and neither can they set them aside at will. No matter how much it may be seen that these laws stand in the way of some men; no matter how much these laws may reveal the unfitness of men for promotion and places of large responsibility, the laws cannot be repealed.

CHANGE YOUR NAME OR HONOR IT

It is said that Alexander the Great once

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became impatient with the conduct of a name sake of his and admonished him in these words: "Change your name or learn to honor it." Alexander was concerned about the young man's conduct; he was concerned also about the name which he bore, and which he desired to pass on to coming generations untarnished. The conduct of the young man did not add dignity and glory to the name. And Alexander wanted a change, either in the young man's conduct or the name he bore. We can hardly blame Alexander, for no one should want a good name spoiled with imprudent conduct. Men and women of varied ranks and professions are going about in the world living and serving, or facing an opportunity to do so. They carry about with them some name around which, perhaps, gather pleasant and inspiring memories, names that stand for noble achievements. It may be the name of some sainted hero, or some great college or university, or some church, certainly the name of Christ, provided they are working in his cause. Some are ministers, some teachers, some doctors, some lawyers, some fill other callings. It is the duty of every one to do his level best. It is his duty to honor the name he bears. And if

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he is not going to do that, he should be willing to change his name. It is a glorious privilege one has to give a more exalted meaning to the name he bears, a privilege so to live and act as to make the name inspiring and send the people to a fresh study of its significance and glory. "Change your name or learn to honor it."

THE TWO O'S.

The letter O begins two very important words—opportunity and obligation. They go together and cannot well be understood apart from each other. With every opportunity there is an obligation, and every obligation presupposes an opportunity. Somehow there has come to be a strange fascination about the word opportunity among those with whom the other word makes very little, in some cases, no appeal. We have been trying to conceive of a thing that could be called a real opportunity that did not involve obligation, and it has not come to us that way. We are constantly met with the spectacle of looking on men who clamor for opportunity while at the same time they seek to avoid any obligation.

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They want the opportunity of standing on top of a hill where they can get a clear view, but they don't want the duty of climbing that hill nor of doing the things which the clear view reveals that ought to be done. There is a tendency to associate opportunity with honor rather than with obligation. Too many places and occasions in the church are looked at and sought as matters of honor rather than matters of obligation and duty. "Pass the honor around" is a common expression and would seem to contain an element of justice; but when such is considered without any thought of duty it becomes almost disgusting. The chief function of the church of Jesus Christ is, not to honor designing men, but to honor the life and love of Christ by saving men who need that love and the inspiration of that life. We can think of no place where the church properly functions primarily as a mere honor to selfish men. Jesus Christ refused to function that way when he was in the flesh. Discipleship with him was then and is now one of service.

CHOOSING A LEADER

In his able sermon on baccalaureate day at

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Northwestern University, Evanston, Ill., Bishop W. F. McDowell emphasized the proper choice in leadership. Among other things he said, "Your future will be determined by the leaders you choose to follow." It is not strange that in the press report of the sermon that very feature was stressed. Every wide awake student of the times has come to see how in the thought of the world today emphasis is being placed upon the kind of leadership needed in this day of world rebuilding. It is not done with any intentional reflection upon choice spirits who have led in the past, it is rather a fit recognition of their noble service; it may also be a check on the tendency in both church and state to rely too much upon that leadership that is produced and maintained by cheap political methods. But the fact that almost all organizations, both secular and religious, are giving special attention to that point today is a hopeful sign. It shows that people are coming to a larger appreciation of the big task of reconstructing the right sort of civilization. It shows what a tremendous value people put upon leadership. It shows that people have come to a clearer sense of the fact that they give a measure of themselves—how far they

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have gone, how high they stand--by the leaders they choose to follow. If the people could be separated from their choice of leaders, they might then feel inclined to be indifferent. But that is not the case. The mental attitude, the moral and spiritual ideals, the soul growth of any people are measured and expressed by their choice of leadership. In an age like this when the political and social hopes of the people are in the balance, when their capacity for moral growth and guidance to spiritual elevation is being questioned on all sides, it is of vast importance that they should do their very best in every way to vindicate their claim to recognition. The words of the Bishop are weighty words. **"Your future will be determined by the leaders you choose to follow."**

THREE PLANES.

People as a rule do not move forward very rapidly without leadership. No proof is necessary for that. Their going forward depends not only upon leadership but the right sort of leadership. Observation will show that leaders live and work upon about three different planes. One is the below-average plane. They

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who live and work upon that plane are at a disadvantage as leaders because they are below and behind the people they are trying to lead. They who live their lives below the average and are content with equipment that is below the average cannot lead the people, unless they lead them backward; and this is not a backward age. Then, there is what may be called the average plane. Upon this plane will be found many who are trying to lead. They live average lives and are content with average ability to do things. They have ideals along with the masses, they get their convictions from the masses, and all their efforts are pitched upon the average plane. Such leaders are, perhaps, good company keepers, but they get the people not far ahead. They give about what they receive.

Again, there is the above-average plane. They who live and work there have something to offer the people they lead. They have ideals and standards which tend to lift the people. Their very lives make people wish to become better. Their words bear messages that grip and stir and lift. Their deeds inspire and push others forward. They who have led to higher heights have been those who looked that

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way and lived that way. Abraham, Moses, Hosea, Micah, Isaiah were above the average; Elijah and David were above the average; Amos, Peter, James, John and Paul were above the average. They lived carefully, thought seriously, planned wisely, worked courageously. They led.

A COWARD OR HERO, WHICH?

There are two kinds of fear. What one becomes depends largely upon what kind of fear it is that influences his course and actions. There is a fear that weakens; it is the fear of not pleasing man, the fear of being opposed, the fear of authority that is lodged in mere office, the fear of sentiment, the fear of losing a place, the fear of being criticised, the fear of being sidetracked. That kind of fear is weakening, it vitiates moral power, undermines sincerity, robs one of conviction, reduces one to the level of a machine without thought and purpose, and without influence. Any one dominated by that kind of fear is a coward.

There is another kind of fear that makes one tremble even tho it makes him strong. It is the fear of not knowing what is right, hon-

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est, and just; the fear of not having the truth of any matter upon which he may be called to act; the fear of not living up to the light and truth he has; the fear of not thinking his way through difficult problems and meeting them with Christian courage; the fear that he might sometimes be silent when he should speak; the fear that he might bend often when he should stand erect; the fear that he might be more influenced by what sentiment is than by what it ought to be; the fear that he might disappoint God by trying to please some earthly boss; the fear that he might stop this side of his best. It is this kind of fear that makes men and women who count in the onward march of civilization; it is this kind of fear that makes pioneers; it is this kind of fear that makes heroes.

Now, reader, it is all right to fear, but what you are depends largely upon what it is you fear. Think the matter over and see whether you are a coward or a hero. And whether you think it over or not, others are doing it; and they are judging you by the kind of fear that seems to actuate your course.

THE LESSON OF ALTERNATIVES

In Dr. Rall's excellent book on "A Work

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ing Faith" there is this very striking statement: "The first lesson that a thinker on life must learn is the lesson of alternatives. We are always wanting character without struggle, love without pain, righteousness with no possibility of sin, the vision of the summit without the long climb." Is it not true that too many of us do fail to understand this lesson? Of course, that does not mean that because we don't know the lesson we are to get along without meeting these alternatives. However much we may wish to see stars in day time, the fact remains that we don't see much of them until night, and darker the night the brighter the stars appear. Health does seem to have more value when it has been broken by a spell of sickness, and joy seems to have a deeper meaning after a night of sorrow. The mountain top vision is delightful and inspiring but that tedious climb! One does prize the value and loyalty of a true friend, but these are made more valuable when he experiences the sting of treachery, betrayal, disloyalty. Strength is a splendid thing to have, but it comes by growth and growth comes through struggle. The opportunity to fall is also the opportunity to stand; the temptation to be weak

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and vacillating is also the chance to be firm and straight forward. Well, what is the point? Simply this: We should not throw up our hands when the fight comes; we should not give down in the face of opposition; we should not feel discouraged when night comes on; we should not mistrust true friends because there are false friends. Life is made up of alternatives. If our lives are to have real meaning and value, we must endeavor to turn our experiences into strength. We must see through things, and we must go through things to success. There is one thing that we may not doubt, and that is the Lord will lay upon us no greater burden than He will give us strength to bear; but here, we must be keen to know the difference between the burdens imposed by duty and those brought on by reckless living. Being prosecuted for sin is one thing and being persecuted for truth and right is another. It is our duty to move forward with the light and vision God gives us and make our lives worth while.

EXPRESSION OF GRATITUDE

“And one of them, when he saw he was

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healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks; and he was a Samaritan." This is the record of a man who had been helped by Christ, immediately following that particular incident of help. This man along with nine others had the leprosy. The regulations regarding that disease made their situation very embarrassing, and one that provoked pity. They were denied the association of friends and even their own people; and they "stood afar off." It is needless to speculate about what their desire was. They all wanted to be cleansed, and were willing to use any remedy that would give relief. Perhaps they felt that they would recognize a lasting debt of gratitude to any one who could offer them the help they so badly needed. Christ and his disciples came along. These ten lepers appealed to Christ for help; their cry was one of deep humility and dependence. Christ gave them advice that led to their cure. When they discovered that they were cleansed, it was the time for thanksgiving. But only one of them accepted the opportunity and went back to thank the man who had helped him in the time of sore need; only one felt any desire

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for the presence of Christ after he had blessed him and after he had gotten what he so much desired. This one man appreciated what Christ had done for him; the distressing experience of his affliction was fresh in his mind, and the man who came to his rescue in that critical hour could never be forgotten. If he had been ashamed of his malady, he was not now ashamed of his health, and he could never be ashamed of the one who gave him his health. He was not content with simply being grateful, he wanted Christ to know it, and he put himself to trouble that he might know it. Sufficient had been the help that it made him bold to speak of it in words of praise, not only to Christ, but to others. In seeking Christ to say, "I thank you," he did not consider criticism or danger; he considered his debt of gratitude to Christ. His attitude was not influenced by the attitude of others, but rather by what Christ had meant to him. When he found Christ he did not wait to see whether he was surrounded by friends or foes, he fell down at his feet and gave him thanks.

REPEL AND ATTRACT

Light repels some people. It has the

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quality of opening up things to view that are decidedly objectionable to a great many people. This opposition to light manifests itself in various fields of human activities. The effort to obscure, becloud, confuse things seem to be the delight among some people; they like to suppress the light and embarrass the instruments of light, or worse, smash them. There may be truth but they don't want it told; there may be facts which will give proper and needed information but they would rather not have them in the records, or if there, they suppress the records. Some confused and dark situations might be cleared up by letting in the light but they don't want the light, and don't want those who love the light. Why is this? The Gospel according to Saint John, third chapter and nineteenth verse answers: "Men loved darkness rather than light; for their works were evil."

The same light that repels some people, attracts others. And herein lies the hope of any organization, of any nation, yea, the hope of the world. There are people, thank God! who are attracted by the light. They want light and seek it, and are happy when they have found it. And when they have

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found it they set out to bring others unto the same light. The appearance of light with its searching rays has no terrors for them; they feel no sense of fear when the light increases it's brightness. The more it shines, the more they want it to shine. They seek not to obscure the light nor oppress those who are attracted by it. They believe in progress and feel that light is essential to progress. They believe in order, growth and freedom; and light is conducive to these things. Why is this? The Gospel answers: "But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

"I HAVE MY REWARD."

One of two brothers, fighting in the same company in the French army, fell by a German bullet. The one who escaped asked permission of his officer to go and bring in his brother. "He is probably dead," said the officer, "and there is no use in risking your life to bring in his body." After further pleading, the officer consented, and the man went to the rescue of his wounded brother. Just as he reached the camp with his brother on his shoulders, the wounded man died.

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“There you see,” said the officer, “you risked your life for nothing.” “No,” replied Tom, “I did what he expected of me, and I have my reward. When I crept up to him and took him in my arms he said: ‘Tom I knew you would come, I just knew you would come.’”

Is it worth while to advocate a cause that is right even tho it may be for the time unpopular? Is it worth while to go to the rescue of a humble brother in the trenches when his life is being crushed out by heartless wicked despotic rule? Is it worth while to take a stand against corruption when men, for selfish ends, will connive with it and even seek to promote it? Is it worth while to risk your life for any of these things when the attitude of some good men makes you rub the dust off of your glasses so as to get a real good look at them? Yes, it is worth while. Elijah thought so; Amos and Hosea thought so; Jesus thought so; Paul and other apostles thought so; Knox, Luther and the Wesleys thought so; Huss, Savanorola and Hugh Latimer thought so; Phillips, Garrison and Lincoln thought so; and there are men who still think so. To be thought of as a Christian; to be regarded as a manly man; to escape the odium that collects about one who wabbles, bending his back and

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belly too, trying to please everybody and pleases nobody; to make it inconvenient for even enemies to charge one with "pussyfooting" on vital matters; to have a **place** in the **hearts** and **confidence** of the people; these things, surely, constitute some kind of a reward.

THE SCAFFOLDING

In building a house the carpenter must have a place to construct it, material with which to erect it, tools with which to do the work. Of course building sense must run through the whole business. He is at the place, has the material, the tools and the sense. He puts in the foundation, then follows the superstructure. In carrying up the building he must have scaffolds around it. The scaffolds must be sufficient to bear up the material, and the workmen; and the scaffolds must go as high as the building goes. Now what relation does the scaffold bear to the main building? It is very essential until the building is completed, and then the scaffolding is torn down and the material thrown into the rubbish, unless it is kept for use on another building. The material in the scaffolding cannot go into the foundation because the founda-

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tion, as a rule, is laid before the scaffold goes up; it cannot very well go into the superstructure because it is by the support of the scaffold that the superstructure goes up, and it is about done before the scaffold can be dispensed with. So the material that goes into the scaffold serves the purpose of the builder as simply scaffolding material. It is true the building is what attracts the gaze of the passing multitudes and upon which they shower their praise. People go to the building for shelter, for protection and for other blessings which a building is expected to afford. Who cares about the scaffold except that it be gotten out of the way so that it may not mar the beautiful surroundings of the buildings? "Tear down the scaffold and throw the material away" represents the attitude of the people who behold the building. Poor scaffold! Unnoticed, undesired, thrown away! And yet, could the building come to reality without the scaffold? And for that reason is not the scaffold important? Then, could a scaffold be constructed without material? That community structure of high morals and civic righteousness! That world empire where Chrst is King! Can they be built without scaffolds? And who is willing

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to be simply scaffolding material in this great business of making this world a fit place in which to live? The superstructure is needed, it will be a thing of beauty, it will attract; and they are plentiful who wish to appear in the building; but who, in the name of the Lord Jesus, will compose the scaffold?

HAVE HIGH DREAMS.

Some people seem not to dream much at all, and as a rule they do not get much accomplished. Others dream a great deal, but their dreams are low, and the result is that what their dreams lead them to do is not very important and has little significance for the onward marching millions. Still, others have high dreams, and are constantly living in high hopes of realizing those dreams.

Now there is advantage in high dreaming. It lets one into the association of choice spirits of all ages. It takes one out of the circle of low, morbid ideas and conceptions. It establishes the fact, not only of capacity, but willingness to think of the best. High dreaming gives one, not only a high degree of public respect, it gives him an inspiring self-respect. Dreams are not realities, but they lead toward

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them. The fact that one may not fully realize his dreams makes it all the more important that his dreams be high. If what one may be is less than what he dreams, then low, trivial dreaming is suspicious, while high dreaming is challenging. The range and height of one's dreams will indicate his attitude, his character; and what one is either gives power to what he does or detracts power from what he does. Mere dreamers are not wholly without value, but those who do constructive dreaming and have the capacity for realizing, at least in part, their dreams are the ones who push forward the wheels of progress.

This is a great age, made so by what it has inherited from the past and by the relation it sustains to the future. They who live today live in the midst of most wonderful opportunities—opportunities for making a worthy contribution to the progress of the world's work. The noble things of the past have not been wrought by low dreamers, and the big things to be accomplished today will not be inspired by low dreaming. The wheels of progress do not move backward and neither do they stand still; they move forward. They who lead in the march must have high dreams.

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DENY THYSELF

Henri Frederic Amiel of Switzerland, who passed to his reward in 1881, was a man of exceptional literary attainments and rich religious experience. On May 3, 1849 he wrote in his journal the following words: "Deny thyself and accept your cup, with its sweet or its bitter, no matter what it may be. Bring God down into your soul, penetrate yourself with the perfume of His presence, make a temple of your soul for the Holy Ghost to dwell therein. Do good works, make others happy and better. Have no longer any personal ambition, and then whatever may happen, living or dying, consolation shall be yours." Beautiful words are these! beautiful sentiments do they express. Big soul, indeed, that sent them forth, though not intentionally, perhaps, that others might read them and be inspired and uplifted.

Christ taught self-denial, but we sometimes so emphasize the Divine side of Christ's life until we fail to see his humanity coming to such beauty and power through self-denial. And so, we pat ourselves on the shoulder and say, "Yes, beautiful ideal, but we live in an unideal world." It is good sometimes to stop

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and think a little. Is there much growth in anybody who is content to follow a low ideal? Do we not often overlook the things that are by us to help us, by constantly dwelling on our hindrances? A lump of sugar dropped into a cup of bitter tea must lose its form and identity in order to sweeten the tea. It must give itself away or else the tea will remain bitter. Drop a good man or a good woman into a community or an organization, there will be two courses open: he can be careful to take care of his personal ambition, or he can give his life in service to make conditions better. He will hardly have outstanding success at doing both.

WILDERNESS, MOUNTAIN, GARDEN

The temptation of Christ in the wilderness pictures him facing the issue as to the character of his kingdom and his method of bringing it about. He could have turned stones to bread, thus satisfying the material conception of his power and purpose, or he could refuse to make material things the basis of his activity, and listen to the high spiritual impulses which help one to decide that there is some-

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thing higher to live for than mere bread. He could have performed a curious stunt before the people by falling from the top of the temple without injury, thus satisfying vain public craze for a wonder worker on a low motive, or he could work along righteous lines and leave his success to the influence of spiritual forces. He could have fallen down in obsequiousness to Satan and gained possession of the kingdoms of the world, or he could refuse to bow and face the cruel opposition, bitter treachery and betrayal and win the admiration of the world by the manner in which he endured them. It was a crisis hour. Christ won out.

On the mountain of transfiguration Christ faced the chance to have enthusiasts build tabernacles, and dwell there and receive the flattery of those misguided, but earnest men the balance of his days, or he could go back to the valley below and give himself in service that the sick, blind, lame, poor and helpless might have a fair chance in life. It was a crisis hour. Christ won out. The cause of the people down below triumphed

In the garden Christ faced the opportunity of saving himself or saving others. The

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authorities cared not so much about putting him to death as they did about getting him out of their way. It would do them more good to see Christ run than to see him die. Christ could have run; he could have left the community, or he could have ceased teaching and kept silent, and probably the opposition would have ended. He realized that as he went into the garden to think the matter through and to pray over it. The question was, "Must I run or die; must I apologize for the truth I have already spoken and quit or stand by it and suffer; must I let the cup pass or drink it? The questions lose their force if one thinks only of the cross. There was something deeper than the mere cross itself, notwithstanding its torture and ignominy. At that very hour one of his disciples was selling him for silver, another would soon deny him; the three most near him were too dull and indifferent to encourage by their watchfulness. The treachery of the leaders was cruel, the people were not appreciative—"must I step aside and be done with the whole affair; must I run and be free; must I quit? or must I face this matter for men who betray and sell me; for men who will desert me; for people who seem indifferent? No

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wonder he cried, "My soul is exceeding sorrowful unto death." And it is a great blessing to the world that he said, "Not my will, but Thine be done." Christ won out. The people won through him.

CHRISTIAN BROTHERHOOD

The real Christ spirit tends to unite men in a brotherhood. It is a brotherhood that is universal in its sweep, looks to God as the Father and bears the name Christian. It surpasses industrial brotherhood, political brotherhood, social brotherhood, in fact, it surpasses all. The principles of Christian brotherhood are too high, too deep, too broad to admit of distinction based upon race or creed. People who are willing to know the will of God in order that they may do it, people who have the capacity for love and justice embodied in Jesus Christ, and for growth into his likeness may be admitted to the Christian brotherhood. The church is an instrument to help produce such a brotherhood. There may be found in all church groups those whose capacity for Christian principles is not as large as others; but this does not argue against the power of Chris-

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tianity. Jesus not only had high ethical and religious ideals and the courage to live up to them and to inspire others so to do, he also had patience with those who found it difficult to grasp those big ideals. The fact that some people may not be as big and broad in their Christian thinking and acting as others is not to deny their membership in the Christian brotherhood; it is rather an evidence that there are degrees in capacity for Christian growth. Men are admitted to this brotherhood, not always because they are good, but sometimes in order that they may have a chance to become good. The church must keep in mind the fact that it does not exist as an end in itself, but as a means to an end; it is not something to be preserved and adorned for its own sake, not something to be kept as a sort of memento of saints who lived years ago; it is an institution of service, whose function is to bring the Kingdom of God among the people. It is to acquaint the people with God, acquaint them with Jesus Christ and to train them for a place in the Christian brotherhood.

MARTIN LUTHER.

The life of Martin Luther made a new

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epoch in the history of the world. His was a great soul that threw itself into the solution of a great religious problem. If he made some mistakes in his methods of approach to his problem he made no mistake in knowing what that problem was. There may have been just grounds for criticising some of the details of his program but no valid reason for withholding praise for the outstanding purpose of it. There may have been limitations in his equipment, and tardy recognition of the greatness of the man, but no limitations in the abundance of the blessings which have flowed out of his great life and service. Luther had a knowledge of the people of his time, their manner of living and feeling, that those who opposed him did not have. He had vision and was able to give that vision to others. He had strength that came from intellectual attainments and culture, but his greatest strength came from a consciousness of God's presence in his life. His heart felt the mighty touch of the Eternal and it gave him a courage that baffled the world. His decisions were not the result of momentary impulse or of fleeting excitement; but of the serious study and constant reflection of God's goodness, purpose and power in his

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life. He was not his own, he belonged to God. He lived not for himself, but for generations. He gave his life not merely to his time, but to the ages. He had convictions and the moral courage to express them. He knew no fear except the fear of not doing the will of God. He was willing to sacrifice his personal comforts and ambition for a great cause. Wherever he saw a moral and religious wrong he was ready to fight it, and all the artillery of hell could not daunt him. He spoke the truth, not merely because he wanted to, but because he had to. He stood for the right because as he said, "God helping me I can do no other."

MORE THAN SACRIFICE

Sacrifice is a beautiful word and has a gripping content to those who have any sort of mastery over their lower selves and are reconciled to an element without which there can be no real fellowship with Christ, our Lord. The man who can truthfully say he has made a sacrifice for a good cause ought to be allowed feel proud of it. But is there not something more than sacrifice, or in other words, will not the term admit of a much larger con-

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tent than is ordinarily applied? Sacrifice is usually interpreted as the renunciation of lower aims and purposes as the inevitable price of the pursuit of an ideal. But we must make room for something more. There is the cheerful acceptance of the unpleasant consequences in misunderstanding, bitter criticism and stubborn opposition which follow from seeking the realization of an ideal in direct conflict with prevailing tendencies and desires of one's fellows. It is easy to follow the line of least resistance, but if a man follows such a line because it is easy, what growth will he experience and what worthy contribution will he make to the kingdom of justice and righteousness? Floating down stream with a swift current hardly develops capacity for swimming, and neither does it get one nearer the true goal of life. If a man can be certain of a high, noble purpose; if he can be possessed with the spirit of humility and unselfishness; if the question of expediency, with the personal element, is about the only one that baffles, what is his duty? The kingdom of God is to come upon earth through men, but not through men who hold their peace, and neither through men who cry "peace when there is no peace." It must

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come through Christian lives spent in service.

THE LIVING CHRIST

The best evidence that Christ arose from the dead is that he lived after he was crucified, and still lives. The best evidence that one is fully conscious of a living Christ is that he is an example of what a living Christ can do thru one who believes in him and lives as he believes. He who must depend upon the written record, however valid, to substantiate his faith in a living Christ can't be a very strong witness. One must be living that kind of life and doing that sort of service and doing it in that fashion that cannot be explained upon any other basis except the living Christ. Where Christ really lives there must be high motives, spiritual depths, moral passion and earnestness that compel admiration. There is something about Truth, Love and Right that will win when they are given the right of way in one's life. The very presence of Truth is a rebuke to error; the very presence of Love dispels hatred and envy; no one can live for the right and work for the triumph of the right without by that very living and serving be a condemnation of

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the wrong. A dead Christ would likely be satisfied with a world of low ideals, impure motives, wrong conception, degraded tendencies, sin, death and hell. But a living Christ makes a change in things and conditions. A living Christ makes a change in people, in their will and ways. Herein lies their testimony of a resurrected Christ. If people really believe in the resurrection of Jesus, they will evidence it by living and serving for a Christ who is alive and not one who is still dead. Where else should be found living, vital evidences of the resurrection of Jesus as in the church? If the church believes the gospel it preaches the world looks for the evidence in its conduct.

THE WEIGHT OF THE CROSS

Christ's cross was heavy but it was not merely the wood that made it so, it was the world. In a real sense the cross was not made of wood—the wood symbolized it—the real cross was made of the world. It was not the size of the wood that gave weight to the cross which Christ bore, it was the size of the world of sin. It was not the shape of the wood that

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made it inconvenient to carry, it was the shape of men—their low ideals, their perverted conceptions of Christ, the King, their attitude toward him; it was the stubbornness of their conceit and the blackness of their treachery that made the cross heavy and inconvenient to bear. Friends, ye devout follows of the blessed Jesus, do you rejoice in the privilege of going with him in a fellowship of suffering and cross bearing? Herein is the test of your discipleship. With you, as with Jesus, the cross will be heavy, not because of the wood, but because of the world; not because of the difficult task you are trying to do, but because of men's attitude toward it. Do not stumble, then, if you find it so. Remember, too, that it is not the size of your cross that tests your strength, it is the composition of it. Remember, also, that your strength will be judged, not in the mere fact that you are bearing your cross, but in the spirit in which you are doing it. The cross in Christ's life was not the wood to which he was fastened on Calvary—that was a mere incident—it was the cross spirit that ran through his entire life. It was his willingness always to pay with his life the price of his devotion to a high ideal.

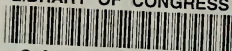
"I HAVE OVERCOME THE WORLD."

Christ had been speaking to his disciples about some of the hardships and trials they would meet in the world, but encouraged them to go straight forward facing those things and doing their duty to the end, giving as a reason for such advice the declaration stated above—"I have overcome the world." Had Christ really overcome the world? It certainly did not look that way. He had come to his own and they had not received him; he had spoken of truth, light, life and love, all of which had aroused indignation in the hearts of the leaders. He had given himself in fellowship and service to a few men who had been with him for some time; he had loved them, trusted them, taught them, and in many ways had been a blessing to them. And even they did not understand his purpose and mission well enough to fully appreciate his friendship and devotion. One of them would sell him for silver, another would deny him in a critical hour, others would be too heavy with sleep to watch with him even an hour, still others would run at the least sign of danger. He would soon go to the cross for the very people

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who did not appreciate his loving interest in them. It certainly didn't look like he had "overcome the world." But he had. How? He had definitely decided to live for the achievement of **Truth, Justice and Love** among the people. He had definitely decided to win a place in the hearts of men, not by force, not by intrigue, not by suppression and violence, but by a service motivated by love and by a devotion to **right** sealed by willing sacrifice. He had definitely decided to be, not merely a bread winner, but a soul winner, not an acrobat but a firm friend of **Truth and Right**. He had definitely decided not to bow to corrupt leaders, but to accept **right** as his rule of action. He had definitely decided not to drop the load made heavy by the cruel treachery of men, but to carry it even if he had to sweat blood. He had definitely decided not to put the cup from his lips because it was bitter, but to drink it to the dregs for redemption of mankind. In that decision he had truly, "**overcome the world.**"

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